THE RELIEF SOCIETY MAGAZINE

Vol. X JULY, 1923 No. 7

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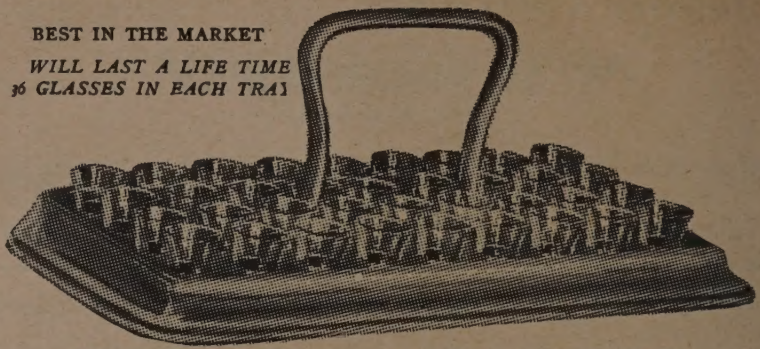

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AUNT LYDIA ANN AND AUNT SUSAN A. WELLS THEIR TESTIMONIES

Lula Greene Richards

Two little sisters seen always together,
Whether in sunshine or dark stormy weather.
One was scarce thought of, except with the other—
Loving and honoring father and mother.
Duty was first with them—pleasure came after—
Always with cheery smiles—sometimes with laughter.
Patient and diligent—generous and true—
They lived in that beautiful city Nauvoo.

When Joseph and Hyrum at Carthage were slain
These girls with the Saints shared the sorrow and pain.
Soon after the martyrdom, going one day
To the Grove where the Saints met to worship and pray,
They heard Joseph's voice there addressing the throng
And were thrilled with delight as they hurried along.
"It is Joseph returned!" to each other they told—
"Resurrected—alive—like the Savior of old!"
They eagerly gazed as they entered the place
And saw—yes—the Prophet—his form and his face—
And his words were the truth from the Father on high—
They with thousands of Saints to this fact testify!
All listened and watched till the vision had fled—
It was Joseph no longer but Brigham instead.
To thousands of people the truth was thus shown
That the mantle of Joseph o'er Brigham was thrown.

That marvelous thing which those two sisters saw,
They never forgot—and they honored the law
Which the Lord had revealed in his great gospel plan—
And both became wives of one good, faithful man—
Brother Daniel H. Wells stood a Counselor long
To President Brigham Young—valiant and strong,
Unto him, in the Spirit Home, Lydia has gone,
But Susan still waits for her call to pass on.

In the City Celestial those sisters will stand—
Their unselfish union perfected and grand—
With their true, noble husband and all his bright throng—
Their sons and their daughters brave, lovely and strong.
With lives everlasting their works will increase
In wisdom, intelligence, power and peace.
Among Zion's daughters, no purer type dwells
Than Aunt Lydia Ann and Aunt Susan A. Wells.
(Affectionately inscribed by L. Lula Greene Richards on Aunt Susan's 93rd birthday, May 3, 1923)

THE SISTERS
Lydia Ann Wells, age 24
Susan A. Wells, age 22

LYDIA A. WELLS

SUSAN A. WELLS

THE
Relief Society Magazine

Vol. X JULY, 1923 No. 7

Pioneer Sisters of 1848

Alice L. Reynolds

We are pleased to present to our readers in this issue two pioneer women, sisters, Lydia Ann Alley Wells, and Susan Alley Wells. The first, the elder of the two, was born two years before the organization of the Church. After a life of devotion to her family and to her Church, she passed to her eternal reward at the age of eighty-one. The second is Susan Alley Wells, born on the 3rd day of May, 1830, just twenty-seven days after the organization of the Church, so that her life has practically spanned the life of the Church and the State.

As children these sisters lived in the city of Nauvoo, where they were often taken on the lap of the Prophet Joseph Smith, as they were the playmates of his children. They recall distinctly the fear that possessed the people when the cry went out that the mob was coming, and tell how they huddled together, many families in one home for the sake of protection. They crossed the plains with an ox team, and experienced much fright lest they might be attacked by the Indians; yet, they say fear of the Indians was not so great as fear of the mob.

After arriving in the valley, they lived in a log cabin and passed through the period when food was scarce. They knew what it was to dig segos for food, and to see their mother make the home-made carpets and card and spin wool. They were particularly delighted because she took the wagon cover, used on the wagon while crossing the plains, dyed it from dye made from green herbs and made dresses of it for them. These dresses were finer in quality and more beautiful than those possessed by most of the pioneer girls.

These women are a type of the men and women who have builded this commonwealth and maintained the faith of the founders of the Church, through all its varied scenes and vicissitudes. They have lived through and seen a multiplicity of changes in the life about them, until the life which the surviving sister now knows bears little resemblance to the life she knew when a child. They moved from the side of a river deep and dark to these mountain vales, where the streams sparkle and dance in the sunlight of a desert region.

Yet, those of the younger generation who are surrounded by the comforts and many of the luxuries of life, must not suppose that, through their hardships, the pioneers lost their cultural ideals. Susan Wells, and her sister, Lydia Ann, as well as other leading women of the community, frequently entertained at dinner the officers at Ft. Douglas, and they did it in a manner that would reflect credit on any people, at any time, and in any civilization. They were of the group who made up the audiences at the Salt Lake Theatre, and listened with rapt attention to the plays of Shakespeare and other classic writers.

Forbes Robertson, the great English actor, thirty years after the event, in telling the story of his first appearance on the Salt Lake stage, in company with Mary Anderson, said that she played her role in "As You Like It" that evening as he had seldom known her to play it, and when he suggested to her the fact that she was doing unusually well, she responded by saying that her work was due in part to her audience. "One thing I know," she said, "these people understand and appreciate Shakespeare." The audience which elicited this compliment was made up of men and women, who, like Lydia Ann and Susan Wells, were in the main, pioneers.

Susan Hannah Alley Wells

By Miss Louise Wells, Granddaughter

In the little town of Lynn, Massachusetts, on May 3rd, 1830, a third daughter, Susan Hannah Alley, was born to George and Mary Alley. When Susan was about ten years of age, her family moved to Salem, and while there, in 1840, the gospel of the Church of Jesus Christ was brought to them. They became convinced of its truth, and in 1842 were baptized. Their belief in the Church led them to join that body of pioneers who were then breaking the wilderness of the west. In the year 1842 they took their part in the western journey, made in the interest of a strong religious belief, and Nauvoo became their home. Here they lived at Kimball Street, Parley Hill. Susan Hannah and the other children of the family were baptized in the Mississippi river, in 1843. In the city of Nauvoo, the members of the family witnessed the great sorrow of the pioneers at the martyrdom of their leader, and they, with the rest of the people, accepted Brigham Young as the true leader to fill the place of the Prophet.

The father and mother with their children crossed the Mississippi river in the year 1846, preparatory to the journey west. The mother became ill while on this part of the journey, but after her recovery George Alley obtained a team and the family moved slowly westward. These children tasted of all the suf-

fering and hardships of the journey as well as of its pleasures and hopes. They played their part nobly in this great drama of the western movement, and later became citizens of the newly established kingdom. Their arrival in the valley of Salt Lake on the 20th of September, 1848, began their careers as settlers of a new country but these tasks were thankfully done for now they had located the place where they could worship in accordance with their faith.

A humble little log cabin formed their first home in the west and within its walls the family knew the struggles of pioneer life. From this first humble house, however, their industry led them to better things and the girls of the family grew to young womanhood destined to play their roles as mothers of the west. In the year 1852, on the 18th day of April, Susan Alley married Daniel H. Wells. She is the mother of four children, three of whom are still living, Annette, George Alley, Stephen F. and Charles Henry.

The west has always been the home of this family and of the descendants. On this, the 24th day of July, these descendants honor their pioneer mother, through whose sacrifice they were given a great western home to live in and to progress as descendants of noble ancestors.

Grandma Wells today is the serene, calm, faithful mother who has passed into the winter of life with the assurance that her time has been honorably spent, having lived with one great sustaining faith in the truth of the religion for which she sacrificed, but from which she has reaped great hope and strength.

A Sketch of the Life of Lydia A. Alley Wells

By Herself

I was born on January 1, 1828, at Lynn, Essex county, Mass. My parents were George Alley and Mary Symonds. My first ancestors in this country came over from England in 1634. My father's family sailed from London and settled in Lynn. My mother's family were from Kent county, England, and settled in Salem, Mass., the same year. My parents were married September 15, 1822, by Jesse Filmore, of Salem. I was their second daughter. When I was between two and three years old they moved to Salem to my mother's childhood home, when I was thirteen years old the gospel was brought to us by Elders Erastus Snow and Benjamin Winchester, in 1841. My parents accepted and embraced it and were baptized in 1842. At the same time I also received a strong testimony of its divinity, which greatly impressed me, although I was but a child, and it has never left me.

In October of the same year they started with their family of seven children for Nauvoo, but did not arrive until the first of January, 1843. On account of the Mississippi river being frozen, we were obliged to remain at Alton, Ill., for about six weeks, when we started again and got as far as Quincy, and went by team the rest of the way. There we had the privilege of seeing the Prophet Joseph and listening to his voice, and to the words of inspiration that fell from his lips. I shall never forget them, they are as vivid to my mind as if it were but yesterday they were uttered. I can testify of his divine mission and know for a surety that he was a prophet of the most high God. I was there at his martyrdom, and shared in the great sorrow with the people of God. I looked upon the faces of the prophet and the patriarch in death, and shall never forget them.

In 1848, I was baptized in the Mississippi river, at Nauvoo, by Elder Erastus Snow and confirmed by Elder Amasa Lyman. In the summer of 1846 my father and family crossed the Mississippi preparatory to our journey west. We camped on the bank of the river for some time, then moved three miles to an encampment of the Saints, in a small grove, where we remained several weeks. My mother was very sick at this place, and we were fearful that we would have to leave her, but through the blessing of the Lord she recovered. In the meantime my father obtained a team and moved slowly westward, we went as far as Farmington, where we remained a few weeks. We then moved on a few miles to Bonapart where father obtained a quantity of flour, but being unable to take it with him left it at the mills and continued with his family as far as Mt. Pisgah; he then returned for his flour, but finding that the people there were very short of provisions, was persuaded by Brother Charles Rich to leave it there. To me the journey through Iowa was the hardest part of our journey, as we were all sick with fever and ague, fortunately not all together, so that we had one at a time to take care of the rest. In the late fall we arrived at Winter Quarters, on the west side of the Missouri river, in tolerable good health, and enjoyed the rest and quiet, we had so much desired, from mobs and persecution.

In June, 1848, we again took up our march, for the valley of Salt Lake, in President Brigham Young's company, and arrived on the 20th of September, after a long and tedious journey, but very thankful to arrive at our journey's end. We passed through all the hardships incident to settling a new country, but were happy and cheerful, trusting in our heavenly Father's care.

We moved to the North Canyon for the winter, where we could have plenty of wood. Father built a log cabin, and we

moved into it the first of December. We were often without bread and subsisted on meat and root porridge and were often quite hungry; but the Lord blessed us, and we never felt to complain, but rejoiced in looking forward to the future, having full faith in our leaders. In the spring of 1849 father moved his house and family to the city, and made our home in the Eighth ward.

On the 3rd of April, 1852, I was married to Daniel H. Wells by President Brigham Young. I have had six living children, three of whom have passed to the other side, and three are still living, I have four grandchildren, all boys.

In the year 1868 the Relief Society was organized, and I became a member, but on account of young children did not take an active part until 1871, when I was appointed a teacher, which position I filled for several years. In 1873 I was appointed second counselor to Sister Rachel Grant, president of the Relief Society of the Thirteenth ward. In 1882 I was again set apart as first counselor in place of Sister Bathsheba W. Smith, she having moved to the Seventeenth ward, which office I held until 1890, when I resigned that office, having moved to the Twentieth ward.

In 1882 I was called and set apart as president of the primary association of the Thirteenth ward, which office I held for five years. I was appointed and set apart as second counselor to president Ellen C. Clawson, of the Salt Lake stake Primary Association, which office I held until her death, after which I was chosen and set apart as first counselor to president Camilla Cobb, which office I held until the Salt Lake stake was divided, when all the officers were released.

In April, 1877, I accompanied my husband and daughter Kate, with his sons Junius and Heber, also his daughters Dessie and Emeline, to St. George to attend conference, and to witness the dedication of the temple at that place, which I appreciated and enjoyed very much. There we were baptized for many of our ancestors and attended to other ordinances for the dead. On our return we stopped at Manti, where President Brigham Young dedicated the ground for the temple at that place. I was also present at the dedication of the Logan temple, in 1885. I again visited that temple in company with my sister Susan accompanied by my son Louis and her son Stephen who there received their endowments. We stayed two weeks and worked for our dead, we afterwards returned and did considerable work at different times. I was not present at the dedication of the Manti temple but visited it many times to attend to temple work and had much joy in my labors. In 1893 I was called by President Lorenzo Snow to be a worker in the Salt Lake temple, but

on acount of sickness I was unable to respond until September 18, when I was set apart to this office by President Lorenzo Snow, assisted by Brothers Winder and Madsen, which office I still hold and hope to continue as long as my health will permit.

I am now (January, 1905) seventy-seven years old and I feel very thankful to my heavenly father for being permitted to take part in this glorious work, for I know it is the work of God, and I hope to be faithful to the end.

Sister Wells had her heart's desire granted. She did remain faithful and true to the end of her life. She died August 6, 1909, at the age of eighty-one, in Salt Lake City, honored, beloved, and respected by all who had been so fortunate as to know and associate with her in life.

SOME FAMILIAR QUOTATIONS

Patriotism is the vital condition of national permanence.—*George William Curtis.*

No government is safe unless it is protected by the good will of the people.—*Uepos.*

The union of hearts, the union of hands, and the flag of our Union forever.—*G. P. Morris.*

He serves his party best who serves his country best.—*Rutherford B. Hayes.*

There are no points of the compass on the chart of true patriotism.—*Robert C. Winthrop.*

Patriotism knows neither latitude nor longitude. It is not climatic.—*Emery A. Storrs.*

That is true sentiment which makes us feel that we do not love our country less, but more, because we have laid up in our minds the knowledge of other lands and other institutions and other races, and have had enkindled afresh within us the instinct of a common humanity, and of the universal beneficence of the Creator.—*Dean Stanley.*

THE PIONEER

Brave leader hearts! the soul of
A land made sweet
Through bitter tears and blood,
From thy dear eyes and feet.

Heart of a people once forlorn,
Fleeting years but bring thee near,
And hearts grow brave, remembering
Thy task; nor weep nor fear.

O'er burning sands of limitless
Expanse, the way you led;
And now I walk the paths
Made easier by your tread.

Bravely you worked and fought
With fruitless, barren soil;
And now in joy, I reap
The harvest of your toil.

Dear pioneer, thy life
Has hallowed this fair land;
Where blooms the velvet rose,
All once was desert sand.

All once was bleak and desolate,
Forsaken was the land
Transformed into an Eden,
By the magic of thy hand.

With eyes that saw no mart but
Right of conscience, truth divine,
You wrought the miracle;
The heritage is mine.

Heart of my heart, thy life helps
Me to live. With joy I hear
And breathe with reverence
Thy name, O glorious pioneer!

Alberta Huish

Provo's first Goddess of Liberty

Alice L. Reynolds

ELIZABETH LUELLA TWELVES

Mrs. John Robert Twelves, whose maiden name was Elizabeth Luella Daniels, was the first baby girl born in Payson. In connection with two other families her father accepted a call from President Brigham Young to go to settle Payson. The log cabin being built for the family was only partly completed when she arrived. It was in the month of January and the floor, made from split logs with the flat side turned up, was just half done. There were no doors and windows in the house so that quilts had to be utilized. Fortunately cedar wood was plentiful, so that a huge fire was kept up to protect the mother and the child from the cold at that inclement season of the year. Untoward as were the circumstances, Mrs. Twelves said her mother never did better at the birth of a child.

When the little girl was two years old her people moved to Provo. She says she was named Luella because her father had never lost his affection for a boat on which he worked, called the *Luella,* that plied up and down the Mississippi river.

It was in the year 1852 that she was born, just five years after the pioneers arrived in the state. At the age of sixteen she was selected by the Fourth of July Committee, of Provo City, to be their Goddess of Liberty; consequently she has the distinction of being the first Goddess of Liberty of Provo City, which, of course, means that she was the first Goddess of Liberty in Utah county. It is not improbable that she was the second Goddess of Liberty in the State of Utah, for according to the memory of some persons, Salt Lake had had its first Goddess a year earlier on July 4, 1867.

It is very doubtful if Provo has ever had a more beautiful

Goddess than Miss Daniels in all the fifty-five years that have intervened since she was selected. Mrs. Twelves is now in her seventy-second year, yet there are very few women whose bearing is as stately as hers is today. Any one acquainted with her children and grandchildren, noted always for their symmetrical and fine features, and particularly for the beauty of their complexions, will readily believe that Miss Daniels made an unusually fine Goddess. Her hair was dark and thick, extending far below her waist; her eyes were hazel. On that occasion she wore a white swiss gown; the skirt of which she still owns and wears whenever she goes to the Temple for ordinance work. She says the material cost $1.50 a yard at that time; it still bears evidence of being of unusual texture. The gown was made with a full skirt and an infant waist.

Mrs. Twelves tells us that Martha Jane Coray, afterwards, Mrs. T. B. Lewis, dressed her for the occasion. She says that about the infant waist, that was very plain, several yards of fine white net were draped to give the Goddess effect. Miss Coray had been in Salt Lake the year before, and had seen the first Goddess of Liberty that Salt Lake had ever had, and had rather copied the effect of the gown for the Provo Goddess. She wore the usual conventional crown that has been placed upon the head of the Goddess of Liberty from the beginning; a good pattern of which may be seen on the famous Statue of Liberty in the harbor of New York.

The float was beautifully decorated in stars and stripes and other appropriate materials, and she was attended by four beautiful children who were prettily gowned. Mrs. Twelves admits that the striking feature of the float was the four spans of white horses by which it was drawn. She said when the Committee waited on her and asked her to act as Goddess, telling her that she must drive four spans of horses, she told them promptly she could not do it as she was frightened of horses, but when they assured her that a man in livery would be at the head of each horse to lead it, she consented. She recalls the fact in connection with her fright that someone suggested that she should powder her face. The sentiment was so strong against the use of face powder at that time that she insisted that she should not be powdered. Her mother came to her rescue at this moment by suggesting that the sight of the horses would be sufficient.

Mrs. Twelves was married the next year, she used the Goddess gown to be married in, although she wore a different gown at her wedding reception. She treasures the dress very highly and it is safe to say that whichever one of her children obtains it after her passing, will likewise esteem it as a great treasure.

She has had eight children, six of whom are living; she has

seventeen grandchildren, and six great-grandchildren. Her life has almost spanned the life of Provo City. She knows all the early families and spots of historic interest and is one of the sources of reference to persons who hear of early day buildings but are unable to locate their former sites. Her memory goes back to the time when the Provo Woolen Mills were not in existence, when the Timpanogos Branch of the University of Deseret and the Brigham Young University had not been thought of, and when Senator Smoot, Justice Sutherland and Senator King were mere slips of boys.

The personal charm and beauty which was undoubtedly one of the factors that led the Committee to select Mrs. Twelves for the Goddess fifty-five years ago has survived in her children and her grandchildren and unless all signs fail her great-grandchildren will maintain the family reputation in this regard.

Fifty years after the time she rode through the streets of Provo, the honored of the honored, she was invited to take her place in the Fourth of July procession. Illness in her family prevented her complying with the request of the committee. Had circumstances been favorable to her accepting the committee's invitation, even at her age, it would have taken a woman of very exceptional personal beauty to surpass her in dignity, grace and personal charm.

Items About Woman

Great Women of the United States

A committee of the National League of Women Voters has named a list of twelve women who, in its opinion, may be called the twelve greatest women in America.

The women selected are Miss Jane Addams, Miss Cecelia Beaux, Miss Anna Jump Cannon, Mrs. Carrie Chapman Catt. Mrs. Anna Bosford Comstock, Mrs. Minnie Maddern Fiske, Mrs. Louise Homer, Miss Julia Lathrop, Miss Florence Rena Sabin, Miss M. Carey Thomas, Miss Martha Van Rensselaer, and Mrs. Edith Wharton.

Where These Women Were Born and What Their Special Achievements

Anna Botsford Comstock, writer and student of natural history, Martha Van Rensselaer, teacher of home economics in Cornell and a member of the Food Administrative Executive Staff during the war, and Edith Wharton, novelist, were all born in New York state.

Cecelia Beaux, painter, and Louise Homer, contralto, were born in Pennsylvania.

Illinois claims Jane Addams, philanthropist and founder of Hull House, and Julia Lathrop, social worker.

Delaware's daughter is Ann J. Cannon, astronomer.

Carrie Chapman Catt, head of the American Suffrage Association at the time of the passage of the federal amendment giving women the franchise, was born in Wisconsin.

Minnie Maddern Fiske, actress, was born in Louisiana.

Florence Rena Sabin, professor of astronomy in Johns Hopkins, was born in Colorado.

Maryland claims M. Carey Thomas, president of Bryn Mawr.

Three of these women have husbands whose names appear in "Who's Who."

A Menmber of the Staff of Control

Mrs. Amy Brown Lyman has been appointed a member of the Staff of Control of the Salt Lake County Hospital. She is the first woman to find place on the Board of Directors of that Institution. This appointment we feel is in recognition, first, of the fact that Mrs. Lyman is a capable social worker; secondly, that her appointment gives representation to women on a hospital board, and thirdly, because she, herself, is unusually well suited for the position by virtue of her training and particularly her personal qualifications.

The Salt Lake County Hospital is to be congratulated on the appointment of Mrs. Lyman on its Board as also is the Dee Hospital in Ogden, in having Mrs. Maud Dee Porter on its staff of Control.

Poet-Laureate of Colorado

Mrs. Nellie Burgett Miller has recently been appointed Poet-Laureate of Colorado, which is considered a great distinction. She received the appointment from Governor Sweet following the death of Alice Polk Hill.

To Assist Chinese Women

Women students in the University of Wisconsin have this year given $1200 to assist Chinese women sent to American Universities by the Y. W. C. A.

Sarah Bernhardt

It is common knowledge that Sarah Bernhardt was great as an actress, but the knowledge that she was also pre-eminent in the arts of writing and sculpture is not such common knowledge.

Her work in sculpture has brought her high praise and rank among the world's most eminent sculptors. Many of her pieces have been awarded prizes, and her first big work, "After the

Storm," is in the Paris Salon. Her last work, although unnamed, according to one critic, is undoubtedly a symbol of the recent war, revealing an old and destitute woman as the Mother France, holding with futility the broken manhood of her country.

Madam Bernhardt was also a good business woman. She made successful business ventures of the erection of houses, a theatre, and several buildings. The Americans have always prided themselves on versatility and genius, but certainly in Sarah Bernhardt we have a combination that is not ofttimes seen.

Woman Wins Poetry Pageant Prize

Isabel Fiske Conant is the winner of the first prize offered by the New York League of American Pen Women and the Women Poets' Auxiliary. Mrs. Conant is chiefly known for her distinctive pageants. "The Acropolis," given by the Lenox Community in Central Park, 1920, was one of her best, while "Clouds of the Sun," given last May in George Grey Bernard's cloister still lingers in the memory of artistic New York. Mrs. Conant is a graduate of Wellesley college, and a member of the National Arts Club.

For the Poetry Festival which took place last week under the auspices of the Southland Club, presided over by its president, Mrs. P. J. Gantt, Isabel Fiske Conant wrote three poems, entitled "Mountain," "Hound of Beauty," and "In the Sun." The latter, the prize winner, reads:

There were towns in Flanders,
  Towns in Argonne;
They were like meadow-water
  Quiet in the sun.

You know what befell them;
  Their aged, their young,
And how were put to silence
  Carillons that sung.

When I find Paradise
  I shall seek a row
Of little towns of Flanders
  That perished as you know.

There at simple door-steps,
  Their treasures safe, each one,
I shall see old folk,
  And children in the sun.

Lost things, trinkets,
  Carillons a-chime,
I look to find them
  All in good time.

EDITORIAL

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Motto—Charity Never Faileth

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Faith in Our National Government

Newton D. Baker is responsible for the statement that Thomas Jefferson had, in a drawer in his study at Monticello, at the time he was writing the Declaration of Independence, the constitutions of one hundred democracies, all of which failed, yet he believed whole-heartedly in the new democracy that the Declaration of Independence should assist to bring into being. A similar attitude towards our government to that of Thomas Jefferson's should be encouraged today, by the people of this nation.

There were forces at work when the Declaration of Independence was written that would have thwarted the birth of the nation. Much anxiety was felt lest the life of the new republic should be snuffed out during the war of 1812. The civil war brougth hours of grave concern, and today there are people who are fearful lest the evident unrest of society, the apparent anti-American attitude of some groups, to which is added a considerable amount of lawlessness, may finally result in the overthrow of the government.

Forces of right proved the forces of might in the early days of our national life, and in 1812, as also during the dark hours of our civil conflict. No doubt we shall weather the present blast.

The Latter-day Saints are definitely committed to such a faith and such a philosophy. They believe that the Constitution of the United States was inspired of the Lord, consequently they feel that it will endure. They have no dismay on acount of constitutional

amendments so long as those amendments thwart evil and extend righteous liberty. Undoubtedly Thomas Jefferson was sustained by an abiding faith that this nation would succeed. Had there been a thousand constitutions in his desk at Monticello of democracies which had failed, rather than a hundred, yet he would have believed.

The Treasury

We once knew a librarian whose chief concern was to keep the books in place on the shelves of the library. Someone suggested, perhaps not wholly unkindly, that he was a typical watchdog. It was his practice when meeting a person who had books from his shelves to remark, "If you will bring your book back I shall have all the books in again." He seemed in misery when the books were out.

It is obvious that he, though a good man, had a wrong point of view. He thought his duty as librarian was to take care of the books. It never occurred to him that a very important part of his work was to stimulate reading, study, and research.

We sometimes wonder if such an attitude towards things has not come down to us from the Middle Ages. The Middle Ages furnishes us pictures of misers who horded their money while they shivered and starved; of churchmen who kept apart from the world, hibernating in caves; of priests who preached the gospel in a tongue that few could understand.

President Clarissa S. Williams voiced a most potent truth when she said, in substance, to the Relief Society workers at the officers' session of the conference, April 4: Our aim as an organization is not to have treasuries that show large amounts on deposit. Our aim is to show what may be achieved by the expending of money in legitimate and helpful lines. In other words we do not collect money to bank it for the purpose of making a showing in dollars and cents. We collect money to expend for relief. The organization with a slender balance and large achievement to its credit is the type of organization sought in Relief Society work. Christ said that man was not made for the Sabbath, but the Sabbath was made for man. So is it with the accumulations of the Relief Society; they are not for the banks, but for those who are in need of succor and support.

The Palace of Peace

Annie D. Palmer

In the beautiful palace of peace lived Constance the princess, with her queen mother, Aphrodel. And Constance was beautiful—so beautiful that women and maidens shaded their eyes with their hands and looked for her long before they saw her in the paths where she was wont to walk with Aphrodel. And when she drew near their faces grew radiant with the joy of beholding her; and so all the women of the valley grew comely because of her presence.

Now Jehu was a peasant lad whose mother gathered rags from the back yards and attics and closets of all the people of the country side. And Jehu wandered by the river banks in search of ducks and squirrels, as care-free as the very wild things which he sought. For if sometimes he went without food from need, he learned to shoot with truer aim, and so provide for his necessity. But at night he held his mother's hand while she talked of God's wondrous love and prayed for his continued care.

One day Jehu followed a big, gray squirrel to the very wall that enclosed the palace park. The squirrel scarcely paused, but found a branch that lay against the wall and ran over it into all the luxuriance of the royal garden. Jehu took little more time than did the squirrel, for he had scaled stone walls before, and there was good footing on the same branch the squirrel had used.

"Oh!" exclaimed a little maid, the most beautiful maid he had ever seen.

"Oho!" answered Jehu, not knowing just what he ought to say in reply.

"Are you a goblin?" asked the maid laughing.

"Well, if I were the meanest goblin in the wood you'd be safe enough," Jehu answered joining in the laugh, "I never heard of a goblin hurting a fairy."

"Did you think I was a fairy? Why, I am the Princess Constance, and I must go back to the palace now, before an awful goblin gobbles me up."

"You're just as mistaken as I was. I am no goblin at all, but only the ragged lad Jehu. And the next time I come I hope you'll know the difference between honest rags and wicked goblin."

"Perhaps you could teach me."

"I could teach you a lot of things you will never know about the birds and flowers outside your garden wall, and about people who might feel better for a look at you."

"Maybe I'll let you teach me some time," said the princess,

not displeased with the simple honesty of the lad. "Now you must get back over the wall quickly. I hear the gardener coming."

"The next afternoon Constance wandered again to the far end of the Palace Park, hoping that by some chance the boy would again climb the wall. She had waited for some time and at last decided that she would herself climb to the top of the wall and look over. There was a pile of loose stones on her side, so she got to the top with little difficulty. Meanwhile Jehu had been vainly trying to find a squirrel that would lead him over the wall, that he might have a reasonable excuse for going. Finding no squirrel that would go in that direction, he resolved to just look over anyway and see if the fairy were there.

"Oh!" exclaimed the princess when she reached a point where she could look over, and lifting her head came face to face with the ruddy countenance of Jehu.

"Oho!" the lad rejoined. "Where are you going, Fairy,"

"Only to the top of this wall, Goblin. I wanted to look over."

They climbed to the top of the wall and sat there a long time chatting in the most innocent child fashion about the beautiful flowers and plants that were inside the garden and the wonderful birds and animals that were without; and neither felt embarrassed because of the wide difference in their station, or knew the extent of the gulf man had fixed between peasant poverty and affluent rank.

"Princess Constance, come down and away!"

Jehu looked in the direction of the voice and saw a very dignified woman coming straight in the direction of the wall. He could tell by her manner that she had authority over the princess and also that she was very angry. He slid down on the outside of the wall quickly and stopped to listen.

"My child!" the woman's voice was firm and decided. "I must put closer watch around you. Why will you encourage visitors so disreputable and unfit?"

"Mother, dear, he is a nice boy. I like—"

"He is not fit for you to talk to, and you must not do it again. The gentlemen of our court have boys whose manner is more to our liking." In lower tones she added: "You know, dear, I promised your father that no youth should ever associate with you who was not such a youth as your father loved. I must help you to grow to be the woman the best of men will admire."

"But, mother—"

Jehu knew the girl was pleading his cause, but they moved away, and he heard no more. The lad sat long in the shade of the old stone wall and dreamed. In and out, and out and in, wild fancies frolicked through his brain; but one resolution had come

in so many times that at last it found lodgment in a strongly fortified corner of his gray matter and would not be ousted. It was the determination to make himself *fit*.

Just how to proceed in the transformation that was to render him a fit associate for a princess, he did not know; but he firmly believed it to be within his power, and with the resolve everlastingly fixed in his mind he arose and started homeward.

At the cross-road that led from the courtyard gate, he met a well dressed man who strolled leisurely as if to enjoy to the fullest measure the warmth of the afternoon sun. Evidently he was just from the palace. No doubt he was entirely fit to converse with even the noble queen herself. Summoning all his courage the boy hurried his steps and came up beside the well dressed man.

"If you please, sir—" he began timidly.

"What!" the man turned on him so fiercely that Jehu nearly lost his head. Had he known that at that very moment the man carried in his pocket a few thousand dollars worth of stolen jewels, he would not have been surprised at the fierceness.

"I beg your pardon, sir," said Jehu, wondering if the fierceness belonged to the fitness. "But you look so smooth and—" He hesitated for lack of courage.

"Yes, yes," said the man quite amiably, now that he saw it was no detective that had come up with him, "go on."

"And so fine looking," continued the lad, "that I thought you might tell me how to become fit to go to the palace—and—to talk with the princess."

The man laughed heartily and answered: "Why, certainly, my boy, I can tell you that in two words. *Get money*. Yes, boy, get money, and then get more money; and when you have got money enough, you will be *fit for any place on earth*."

That sounded very reasonable to Jehu, for he had often thought before, that things would be vastly different for him if he had money.

He talked it over with his mother that night—the fact that he must get money, not the reason for it; and together they decided that he should go to the mines of Goldburg and try to get on with a Mr. Lawson who once held Jehu's father in high regard.

There are few really big men in the money world who may not be persuaded to give a boy a chance when once they are convinced of his earnestness of purpose. Jehu was so desperately in earnest that the earnestness showed plainer than any other trait or training. So Mr. Lawson readily took him on and gave him a good shift.

Jehu worked as few boys ever worked. As a result he soon made himself indispensable to Mr. Lawson, and commanded an ever increasing salary as the months and years went by. And ever

he carried in his heart the image of the beautiful princess, and always amid the hum and buzz of busy machinery he heard the words of the gentleman of the highway:

"Yes, boy, get money, and then get more money; and when you have got money enough, you will be fit for any place on earth."

He took very little rest in those days, and spent almost nothing for pleasure. Once each month he sent a few dollars to his mother, who still continued to gather rags, and so looked upon his paltry gifts as wonderfully great. The rest of his earnings he deposited safely where after a time the dividends were far greater than his earnings. So the business went on until a day when Mr. Lawson took him into partnership.

It now occurred to Jehu that he would leave his interests for a time in the hands of trusty agents and betake himself to the Court of Peace, to see if perchance he might now gain admission to the palace.

As his carriage rolled gayly into the adjoining village he saw his mother carrying on her head a large bundle of rags, such as he had carried for her many times in days long past. Ordering the carriage to stop he gave the old woman a coin and asked, "Have you no son, my good woman? that you carry such heavy burdens?"

"Indeed, I have a son," she answered proudly, "but he is a great man in the city of Goldburg, and sends me money every month. How could he stay here to carry burdens for me? When he can he will send enough to keep me. Then I shall carry burdens no more."

Some years ago this remark would have hurt his conscience immensely but it hurt only a little now. He had been so engrossed in the getting of wealth that his conscience was not keenly awake.

Hastening on he soon came to the hotel, where were Hans Otterstrom and his wife, Marie, and his daughter Metta who was now quite spinsterly, and several younger Otterstroms whom he remembered quite well in spite of the years that were gone. They all stared at him in his splendid clothes and grand carriage, as if he were the king of Holland that had come to stay a fortnight with them; and they gave him the best room in the house with an air of humility that showed well how they regarded him.

He was rather glad to be unknown thus far, feeling sure, however, that the Princess Constance would know and welcome him.

The next day he donned his costliest apparel, and as he drew near the palace, gave gifts of gold that it might be noised about how great a personage approached. Then he sent to the queen a costly gift of gems, and at the gates awaited her invitation to enter. He waited long, so long that his hope died; but at last a courtier came, returning the gift of gems, but bidding him enter and be at ease.

Within the sacred recesses of a private chamber had Aphrodel and Constance held council while he waited.

"A man of wealth, my daughter, is without the gates. He sends me precious gems of rare beauty and great price. But Eli reports that he does not even know the name of our Master, that he is an alien—perhaps an enemy."

"Then what were all his wealth, most gracious mother? If he be not first an honest man and next a Christian, why should we seek to know him? Return his gift, I pray you, and let him go his way."

"My daughter the princess, has indeed learned wisdom in the experiences of the past. The gift shall surely be returned. But lest we shall deal too harshly, let us welcome the stranger for a time, that mayhap he may learn to know the name we love and so gain that to which his gems may never be compared."

"My mother queen is wise and good," answered the princess, "so let it be."

For two weeks Jehu had the freedom of the palace. For two weeks he mingled with the lords and ladies of the court; but in all that time he was not able to get a word in private with the princess. He saw her to be sure, and revelled in her beauty, a beauty beyond his fondest dreams; but in the feastings, the outings, the games, she sought always the companionship of her mother or some other matronly woman of the court. So, though he was treated with the kindest consideration and though he knew they were not ignorant of the vastness of his wealth, it became clear to him that he was not yet considered *fit*.

On the last evening of his stay at the palace he sought out the most popular of the courtiers and asked in confidence what other thing than gold was necessary to a favored life at court.

"You must get fame, my dear fellow, fame!" replied the courtier slapping him on the shoulder.

"Fame—how?" asked Jehu in astonishment.

"There are many ways," answered his advisor. "Me? I have fought in many battles. I wear scars that I got when we took this country from the infidel. Then there is Count Tavoskey. He was with the great exploring expedition and, well, I don't know; and Baron Van Vogenen, he has made books and so—and so."

"I see. A fellow must do some deed that is all his own—that is different from the others."

"Exactly."

With a heavy heart Jehu went forth next morning. He did not even try to speak with the princess nor with her mother. He simply left his message of appreciation with Count Tavoskey, and went out to face the task of winning fame. Had he gone to his mother, it may be—but he had well nigh forgotten his mother, so great had been his greed for gold.

The winning of fame seemed a much harder task to the man than the getting of wealth had seemed to the boy, but he was none the less determined. Many nights he lay thinking about it until the day was nearly dawning. So many ways were suggested, and in all he seemed so unlikely to win success. There was war, as the courtier had said; and exploring; and there was music and medicine and art—if one could only reach the top in any one. And there was law. He stopped there. The field seemed to widen into wonderful possibilities. Yes, it must be law.

While his partnership with Mr. Lawson was netting him vast returns, Jehu went to college and studied law. The habits of thrift and industry he had acquired in early manhood stood him in good stead now, and he applied himself with his old time zeal to his study. It was not enough for him that he was able to pass his examinations, not enough that he kept ahead of his classes. He must absolutely know all there was to learn of the lessons as he went along. If he must get fame in order to accomplish his desires, the sooner he gained fame the better. He took his degree in an incredibly short time, and set up for practice in a city a hundred miles from the Palace of Peace.

"I will practice law without price," he said, "then surely some case will come to me that will give me fame."

So he heard men's difficulties and settled their disputes, and showed much wisdom in the decisions and judgments he rendered. And people came from far and near to the court where judgments were given without price; and it began to be noised abroad that Jehu was the greatest lawyer in all the land.

It happened now that Aphrodel had sought advice from seven lords regarding matters of importance to her realm; and each, afraid his judgment would displease her highness the queen, had acknowledged himself unable to decide. So Queen Aphrodel sent a messenger to Jehu and summoned him to hear her at the palace.

With eager haste and joyous hope he went in answer to her summons. With quiet dignity he listened to her argument—then answered straightway from the wisdom of his learning. The queen was satisfied and offered gold. But Jehu said:

"Why should I accept from your most gracious Highness that which never yet I have taken from your subjects? It is sufficient that the queen is pleased."

"Take then my grateful thanks," said Aphrodel, "and the thanks of the Princess Constance. But stay. My daughter shall herself express her pleasure."

The great man bowed low in obeisance as the queen departed. Joy quickened the beating of his heart until it was almost audible. At last he was to hold converse with Constance, the one woman in all the world he adored. She, the object of all his years of

toil, of all his years of study, of all his years of striving! She was to express pleasure in his success. The courtier had told him right. Fame was, indeed, the magic word to captivate the heart of woman.

The princess entered the apartment. As she paused an instant in the doorway it seemed to Jehu that never since the world was made had so enchanting a creature been seen by mortal man. His heart fairly bounded in his breast, and he was riveted to the spot where he stood as if he were turned to stone. Then she came forward and smilingly extended the tips of her fingers. He took them coldly—it was impossible to do otherwise—and lifted them to his lips. The princess gave no sign of recognition, no indication of desired friendship. The words she uttered could have been spoken to any other man who had done her mother a service.

"You have helped my mother, the queen, to solve some difficult problems," she said. "I am very grateful to you. These court matters weigh heavily on mother's mind and cause her many sleepless nights."

"It shall be my greatest pleasure to serve her," answered Jehu. "The knowledge I have gained concerning the affairs of state, is best used when it is of value to her majesty."

"We shall remember," replied Constance. "Your name is known both far and near. Whatever your ambition may be it will in no way suffer from the assistance you have given us."

There was something in the toss of her head that told Jehu the interview was ended. A slight gesture of her hand brought an attendant from the open doorway. She had scarcely ceased to speak when he entered.

"Orland," she continued, "see that the Honorable Jehu is given the kindest consideration, for as long time as he desires to remain in our palace. Introduce him to our minister of state, show him the library, the garden, and what ever else may interest him."

Orland saluted, turned on his heel, and led the way from her presence followed by the lawyer and statesman, who would have given his fortune to continue the interview for another hour.

Twelve days he remained at the castle, and was sought and flattered by lords and ladies of many provinces. And daily he saw the princess and worshiped her from afar; but not once could he converse with her alone.

"I am still unfit!" he said to himself sadly. "Respectable I seem, indeed, to have become, but I am still unfit—still unfit."

Sorrowing he passed the portals of the palace to go out again to seek some unknown goal. Wealth had failed to win the princess and fame had failed. What venture should he try next? While he pondered he came up with an old man leaning on a staff. As he was about to pass, the old man touched him on the arm.

"Whither goest thou?" he asked.

"To my work," answered Jehu.

"Hast heard the good tidings?"

"Indeed, no," replied the great man, beginning to show interest.

"Come and sit with me on the green bank, and I will tell it thee." The old man's eyes sparkled with intelligence and his countenance was alight with joy.

Jehu was attracted by the earnestness of his manner and sat down as he was bidden. Tactfully, beautifully, and intelligently, the humble minister of Christ explained to him the gospel which is, indeed, good tidings to all people. The great man listened with an interest he had never felt before. What to him was wealth or fame, the pleasure of life or the beauties of earth, if in the pursuit of them he should lose his own soul? It became clear to him that he was pursuing a phantom, and he resolved as he sat with God's servant by the wayside, that he would forsake the phantom and henceforth seek the Kingdom of God.

Within the week Jehu received baptism at the hands of the disciple of Christ. He had been duly warned that Satan would seek to lead him astray, to destroy him; but he never could have imagined the fierceness of the conflict. It was as if all the hosts of hell arrayed themselves against him. The struggle against his own weakness was appalling. The opposition from his friends was a constant sorrow. The mockery and ridicule of men whose opinions he had valued galled him. And the terrible array of false accusations that confronted him was almost overpowering. But constantly he went to God in prayer, and always he found there comfort and strength for the battle.

Gradually his law practice fell away. His fame was overshadowed by another, who was not encumbered by the name of Christian. His vast possessions seemed to take wings and vanish; for men ceased to transact business with one who had ceased to be worldly; and besides he had given large sums to his church. When he thought about the princess now, it was the thought of one dead to him. His only wish for her was that she might know the joy of the message he had heard.

He sent more money to his mother now, and a day in June, when earth was in her lovliest garb, set out on foot to visit her in the village near the Palace of Peace.

The old woman had gone out as usual that morning gathering her bundle of rags for the habits of a lifetime are not broken without considerable cause. As she proceeded homeward, staggering under the heavy burden, she was met by a young peasant woman who offered assistance and carried the load home on her strong and shapely shoulders. When they reached the humble cottage the old dame, out of gratitude, invited the young

woman in to have a cup of tea. The offer was accepted eagerly and soon the feeble old crone and the comely young woman were chatting and laughing merrily over their cups.

A loud knock at the door made them look up at once. The old crone was at once clasped in the embrace of her son who had introduced himself with the one word, "Mother." The young woman said simply:

"I am Evelyn Grace. I came with your mother to carry a burden that was too heavy for her."

"She is doing Christ's bidding, Jehu, in ministering to one of the least of these. She has not told me she is a Christian, but I know—yes, I know!"

"Yes," answered the young woman, "I have truly taken upon me the name of Christ, and have for a long time been trying to be worthy to bear the name. I, too, am one of the least."

A cup of tea was soon set for Jehu, with some brown bread and butter added, and together the new friends talked and rejoiced in the gospel of love and peace.

The sun had set and twilight was deepening over the valley, when the young woman arose to take her departure. She declined Jehu's offer to accompany her, but promised to come to the cottage again on the morrow to hold further converse regarding the Christian faith, and to bring a choice book she had been reading.

Acquaintances quickly ripen into friendship under conditions such as these, and before a week had passed, the man had asked the maid, and she had consented to become his wife. His happiness knew no bounds. This young woman seemed so much more beautiful than the princess had ever been; for besides being so exquisitely fair of face, she had a soul so pure and true it made her whole countenance to beam with light. Daily she came to the cottage. Always she went away when the shadows of night began to fall.

When she was gone Jehu would sit and dream of her goodness and her beauty, and the most satisfying thing of all, that she loved a being so humble as himself. Often it semed to him that she was wonderfully like the princess except that Evelyn's wavy coils of hair were black and those of the princess were golden.

Within a fortnight they were to be wed. The woman had expressed a strange fancy for having the ceremony take place in a beautiful nook in the woods, where her mother and his, should be the sole witnesses of the solemn compact, which a minister friend of hers would solemnize. It seemed somewhat strange to Jehu but it was a simple request. Why should she not have her way?

It was a perfect afternoon in early summer. Jehu had hired a carriage and brought his mother from the cottage. They met

Evelyn as had been arranged, under the big oak tree near the village inn. Her dress was simple, in fact no one seeing her would notice her dress at all; for her face was wreathed in such a halo of happiness and joy that to see her was to be held entranced. By her side was the minister leaning on his cane—the same minister who had stopped Jehu by the way and taught him the gospel of Christ.

When greetings were over these two took seats in the carriage and the woman directed the way they were to go. It may be that as they came upon the familiar nook by the old stone wall, the man gave a passing thought to the fairy he had met there once upon a time; but there were no regrets.

An elderly woman in plain attire awaited them, and greeted all warmly as they alighted from the carriage.

The cermony was very short, but it contained every element of a truly Christian marriage; and when Jehu kissed the lips of the queenly bride, he felt as if heaven had opened, and from its portals one of the fairest of the angels had come to be his own.

The little party now entered the carriage, Evelyn taking her place by the side of her husband.

"To the place," said she in decisive tones, and wondering the man obeyed.

Within the gates, all was grandeur and gayety and rejoicing. The elderly woman in the carriage received homage and gave commands. Lords and ladies thronged about and greeted the newly wedded pair.

The bride hurried to an inner room followed closely by the most astonished husband that was ever wed. Leaving him for a few brief moments, she returned clad in the raiment of the court of Aphrodel. Jehu arose as she entered, and stood riveted to the spot with wonder and admiration.

"My husband," the woman said in her most gracious manner, "you must pardon my deception. It has long been my custom to go among our subjects in this bit of disguise." As she spoke she laid aside the coils of raven hair and disclosed the braids of gold—"but our marriage vows are taken. You could not undo them if you would. I am your wife Constance. Let us henceforth abide in the Palace of Peace."

"My princess," answered Jehu, "you cannot know. I am poor! I have lost my possessions! My power, my influence are gone."

The princess stayed him by a gesture.

"But you have found that," she said, "beside which all else is nought. It is the boon for which my father prayed! It is the price for which my love was held! It is the greatest gift of God to man! You have found the way of Eternal Life!"

Conservation of Time and Energy Within and Without the Home

(Address Delivered at the April Relief Society Conference)

By Lalene H. Hart

Since woman's work has many and varied phases, it is quite necessary for her to conserve time and energy in order to meet her responsibilities in the most efficient way. Being woman, our main work and mission both individually and as an organization has to do with the home, which as an institution, is traditionally conservative. Those within it have had only a half-hearted belief in homemaking as a profession and in the functioning of science in every day life.

Homes are individual units just as persons are, and there are few ways of reaching them collectively. No outside forces can entirely unify their interest, attitude, or point of view, and set up definite standards for them to follow as a whole. To deal with such an institution, to study it, to serve it constructively, to interpret social, economic and moral responsibility, to help it to function in civil life, to rehabilitate it when broken or disabled, is not an easy problem; but is intensely interesting for it requires a great deal of courage even to suggest a practical solution of the problems that come within its scope.

Housekeeping is a practical thing. One housewife has said that homemaking is housekeeping plus love and interest. The home should be run upon the same economic principles as the business concern. It needs executive ability and systematic management. Some women have more of these qualifications than others. That is why they are better housekeepers and mothers; but many housekeepers could be more efficient than they are. Many things are required of the homemaker. The food must be wisely chosen to meet the body requirements, such as proper proportions of proteins, fats, carbohydrates and vitamines. It must be properly cooked and served so that the most fastidious may be well fed. Clothing and fabrics need some attention that the family may be well but not conspicuously dressed, and yet only the alotted per cent. used in the purchase.

The homemaker must be prepared to meet any emergency at any time. The wife should remember that the strain of the husband in earning the income should be met by similiar earnestness on her part in the spending of it. Most of us are inclined to be thoughtlessly lavish in expenditure for non-essentials and in the

setting up of a standard of living which is far removed from the healthful comfort of plain living. We must learn to live in accordance with the laws of nature. A wise course to pursue is to live simply and prudently, to produce all we can and render the best service possible in our respective stations in life. Plan a budget and keep accounts. A budget makes you think before you spend, it enables you to spend wisely, it helps to stop wasteful spending, it stops guess work, it prevents paying a bill twice, it helps to eliminate worry, it saves time and energy, and helps to live more cheaply and better. We have too long believed that if we live on less than we have and do not interfere with others, we are socially and spiritually justified in spending as we choose. It seems never to have entered our minds that our spending has a direct effect upon business and the social life of the nation; that we as homemakers are consumers and are economically responsible for right or wrong conditions in business. National waste has its beginnings in the home, because of the wrong attitude of the family toward thrift and economy. Waste of labor, through idleness, unemployment, poor adjustments, and lack of honest standards, is an economic problem which becomes a home problem if we realize that the standard in the home is influencing business and industrial standards.

The homemaker should know something of marketing; the cause of price variations, effect of purchasing commodities out of season, reasons for purchasing home products, cost of cleanliness and sanitation of food, results of demands in fabrics and fashions, and amount of expenditures for gum, candy and tobacco, compared with expenditures for health, education, and playgrounds. All these affect home life and the cost of home essentials, thus causing a great deal of worry and expenditure of energy.

Since women are social beings they are not content to stay wholly within the confines of the home. Besides being the homemaker, she must be a community and city maker as well. This is partly because her children are in the home only a comparatively short time and partly because of her obligations as a citizen and a voter. She must therefore see that there is a neighborhood, a community or city for them to go out into that shall offer as great protection as possible to their health and character. The neighbors' interests become her interests. A certain street needs cleaning, a rubbish heap should be removed, or there is sickness, perhaps some contagious disease, which calls for a friendly attitude and cooperation, particularly in the strict observance of the quarantine laws. She needs to know the source of the water supply, food and milk supply, sewage disposal, proper regulation of proper morals and an understanding of social legislation.

There is no better way of learning public needs and doing public service than through the Church, because of its perfect organization. We learned this from the recent world's war. There is likewise no more effective medium for the doing of good team work. Our own association, the Relief Society, is able to put over civic problems more effectively than the same number could do by working individually.

The public health movement has been brought more to our attention because of an increasing prevalence of deviations from normal health, with a consequent economic loss, and also because of the scientific knowledge of the prevention of disease. The public is not like a small child ready to accept without question any new phase of health standards. A desire to live a high standard must be created. It is of the utmost importance for those who teach practical and sane living to be examples of their teachings. The power of example cannot be overestimated. Accumulated knowledge, no matter how valuable it may be, is of little value until it is made to function in the lives of the individuals who make up our public. We must enlist the entire cooperation of any community through a campaign of education in its own particular needs and the means by which these needs may be most effectively met. There is no more important point of attack than the direction and care of the young mother and child in such matters as sanitary and pleasant surroundings, adequate and suitable diet, and a properly proportioned daily life from the standpoint of occupation, intellectual development, recreation, and rest. That the public is beginning to realize the importance of diet in the prevention of physical defects and ineffiency, is somewhat encouraging.

The social service work holds as much interest to the mother as do the health problems. Dr. Caroline Hedger, whom many of you have heard, says that there are three main things that the community owes the child: (1) unimpaired heritage; (2) education; (3) socialization. What the responsibility of the community to the child should be is of recent thought. Formerly is was viewed as a family problem. The child is the community of the future. To be well born is the right of every child. Just what education is has not yet been determined by educators, but we know that the child must have health, that it must grow properly and that it should be taught right living. It must learn to live with other people; to know others' rights as well as its own. It must learn to do right for the sake of right. Responsibility makes us grow temporally and spiritually. We should make the child realize its own responsibility in the fact that it is a social unit and owes something to itself, its home, the state and the nation.

In order to meet all these requirements, and many more, the homemaker must train to be as nearly perfect as possible in her tremendous work. The woman who fails in the management of her home is personally at fault unless handicapped by illness or some other grave impediment. Since homemaking is now recognized as a profession and demands preparation, high schools, colleges, and universities have introduced home economics into their courses of study. Together with these agencies the United States government has placed within reach of every woman the results of its investigations and instructions covering all problems of the home. There is no longer any excuse to be offered for continued inefficiency. For the successful management of a home, one must not only know every phase of the job but must be able to correlate all knowldege and apply it in a practical way so that the result is economically and socially efficient. The homemaker must also be able to train and direct others, who share her responsibility, to be better at the job than she is. The present problem of the world is to live more rationally. While everywhere the growing tendency is toward simplicity in food, in dress, in furnishings, etc., it is estimated that from one fourth to one third of household labor is non-productive or wasteful.

Through the study of the different motions in an organized industry it has been the aim to give the worker a particular job best fitted to him. This method can not be as easily applied in the home because the homemaker must be fitted to do all kinds of work. Think of the change there would be in the economic system if the cooking of all foods, household management and other household duties were transferred to the industrial system. As the income of the family decreases, the services of the housewife increases. She is obliged to render services which the small income can not buy. She is forced to labor longer hours to compensate for the deficiency in the income.

Of all the savings that have been impressed upon us during the last few strenuous years, saving steps (as an item toward saving precious time and strength), is surely the most worthwhile and seems to be the most desirable. Important as it is at all seasons, especially should it be during the summer when energy and ambition are sapped by the heat, and even health suffers if one habitually gets over-tired in accomplishing the day's duties. It is worthwhile the first thing in the morning to plan carefully the day's needs and activities. This really pays even though it be a very busy day. Get the habit of using pencil and paper. Keep your mind on the job with a view of eliminating unnecessary trips up and down stairs, unnecessary steps in performing regular duties, and unnecessary motions of all kinds. The amount of wasted time and energy which goes on daily is largely due to de-

fective arrangement of the kitchen and other rooms. Sometimes these arrangements can not be avoided without undue expense but aside from this there is an important point, the division of time to the best advantage. In comparatively few households will regular time tables be found; but it is important that a definite time be set apart for a particular operation, and that this operation be carried out at the alloted time and within definite time limits. It is the simplest and commonest habit to be extremely busy in doing one thing after another without organized plan and consequently to achieve very little. However, one should not be so bound to system that it can not be laid aside if something of more importance presents itself. For instance, the woman who could not attend an address to be given by the President of the United States, because it was her wash day, was a slave to system. Women must learn to choose between the essentials and non-essentials.

The daily routine should not only provide for certain working periods, but should also provide for definite rest periods of fifteen minutes to an hour or an hour and a half as needed. This not only has the effect of reducing fatigue, but also nerve strain, one of the most frequent causes of sickness. The body and the brain should be allowed to relax thoroughly. The time budget is as essential as the money budget and should be as carefully planned. If working hours can be reduced systematically, the perpetual grind of unfinished work, that causes the worn and haggard look on many a face, can be largely overcome. Nervous tension is very common. It may be relieved by suitable rest periods at suitable intervals or by a change of environment. Some times the cost to a household in providing a vacation, is one of the best items of expenditure in the budget. Owners of big industrial plants have come to know that recreation is essential to good work. Owners of smaller plants, the homes, must recognize this fact too.

There are psychological factors which serve to increase the use of energy. There is some truth in the old saying that "a man's work is from sun to sun, but a woman's work is never done." Frequent interruptions and many emergencies often interfere with house work being completed early in the day, but how often it has been remarked that things are not well done unless the process is prolonged for many hours. This is an erroneous and injurious notion held by many housekeepers. Many would resent finding a worker resting at any stage of the work, or even sitting down to do some of the lighter tasks, because it looks lazy. Yet experience and experimental work has shown that this is of great importance in increasing the output of work. As a matter of simple experiment the ordinary daily routine can be checked up most easily by making a number of time tables.

A given task is performed day after day or from week to week. The operation can be timed exactly with the view of reducing or eliminating unnecessary movements.

One of the fundamental principles for securing diminution of labor is to dispose of all unnecessary articles in the household equipment, then arrange the essential things so that they can be reached with a minimum of movement and little effort at cleaning. It is told of Thoreau that walking from his home in the woods he found a rock of unusual coloring and brought the same to his cabin home. Later, when he discovered that it required time to keep the specimen free from dust, he threw it away as an unnecessary incumbrance.

When a battle ship is going into action, the order is given, "clear the decks," so that nothing may hinder freedom of motion. May not the housewife clear her kitchen and other rooms of unnecessary articles which obstruct action and consume time? It is easier to keep clean than to make clean. The modern kitchen simplifies work with its sink and table at proper height, and its range and labor-saving devices arranged to product the maximum of work with the minimum of energy. Laundry work is also simplified by the advent of the washing machine and mangle.

Mrs. C. F. Langworthy, Office of Home Economics, United States Department of Agriculture, has performed many interesting experiments by use of the calorimeter to determine the amount of the energy expended in the performance of household tasks, the results of which should be studied carefully and applied by the housewife.

EXPERIMENT IN CALORIES

Subject: Young woman, 5 ft. 6 in. tall, weight, 134 lbs. Same breakfast each morning to make the same demands on the digestive organs:

½ grape fruit, 1 ts. sugar,
6 tbs, cornflakes, 2 ts. sugar, ½ c. cream,
I slice buttered toast, 1 glass milk.

Sewing:	foot operated machine	20.9 Cal. pr. hr.
Sewing:	motor operated machine	8.9 Cal. pr. hr.
Sewing:	hand stitching, 30 stitches per. min.	9.4 Cal. pr. hr.
Sewing:	hand stitching, 18 stitches per min.	5.6 Cal. pr. hr.
Ironing:		24. Cal. pr. hr.
Sweeping:		40. Cal. pr. hr.
Washing:		49. Cal. pr. hr.
Dishwashing:	table too low	30. Cal. pr. hr.
Dishwashing:	table too high	24. Cal. pr. hr.
Dishwashing:	table right height	21. Cal. pr. hr.

The experiment shows that by the use of labor-saving devices and the proper adjustment of equipment, the time women save, the strength and energy they conserve, are theirs for the better and richer things of life, which means more enjoyment and happiness.

"New occasions teach new duties, time makes ancient good uncouth." The world needs what was best in old forms of family life, represented in the modern life. It should be enriched by the discoveries of science, the development of art, the civic and social responsibility, to the highest ideals. As the days pass swiftly by we need to emphasize the necessity for wise expenditures of time, money, and energy on the part of everybody. Whether women understand it or not, forces quite beyond our power are giving them a part in the economic and political life of the nation.

While our accomplishments in the past have been marvelous, there is much yet to be done, requiring faith, fortitude and fidelity. While appreciating the saving of time and energy by the accumulating science and art of domestic economy, it should not be thought by any one that the home is not the best place to put into practice these important truths. The ideal school is where theory and practice go hand in hand. As our association interprets its objectives and develops a program inviting to all women of the Church, our members may broaden their contacts, and receive the benefit of the experiences of each other. We need the home economics woman, the business woman, the woman professionally trained in social service work, the trained homemaker, and last, but not least, the mother in the home, endowed with rich experience in the rearing and training of her children and making tremendous contributions to our theories of the care and training of the modern child.

In conclusion, may I present the following picture of the cheerful home, by Strickland Gillian, entitled,

"YOUR HOME"

"Set the stage of cheerfulness all about your home;
Shift the scene for happiness, and more of it will come.
Build the windows high and wide; make the woodwork white;
Use the sort of draperies that seem to give off light.
Throw away the sombre stuff, leave no place for gloom;
Coziness is stuffiness—let the light have room.
Have a grate with cannel in, or fireplace with logs;
Make a home that always smiles through rains or snows or fogs;
Clothe the walls with pink-shot gray with tinted leaves and birds—
Fill the place with joyfulness more eloquent than words.
Build it so, no matter how the world may shape your day,
You can hurry home again and still be blithe and gay,

Moods are from environment, not from deeper things—
Who can nurse a grievance in a living room that sings?
Set your stage for happiness; write no cues for frets;
Cheerfulness invited in, will never send 'regrets'."

May we mothers and homemakers face our problems correctly and with proper attitude, always asking for Divne guidance, that we may perform our duties, individually and collectively, as God intended we should.

Swat the Fly

The Relief Society as an organization has always been very much interested in the "swat-the-fly" campaign, that has been carried on for the elimination of the fly throughout our communities. From July on, the fly is apt to be a very great pest, unless every effort is put forth to get rid of it. The following article from the pen of Professor Walter Cottam, of the Brigham Young University, selected from the columns of one of our local papers is to the point:

THE MOST DEADLY BEAST OF OUR COMMUNITY

Most people are horrified at the sight of a snake. Should one of these loathsome creatures, as harmless as they are, appear on one of our city streets, some women would scream, others would faint, and Mr. Snake would be straightway put to death. It is claimed by some statisticians that on the average two people die in the United States every year from snake bite. The figure is possibly too high.

The abhorrence we have for snakes seems to be inborn; a trait handed down to us from Mother Eve. What a pity she did not implant a racial abhorrence for the house-fly! This creature is the most deadly of all vermin known to man. At least 70,000 of last year's deaths in our country alone could be traced directly to this imp of Satan, this winged tool of Death, the house-fly.

One-third of all typhoid fever cases and an unknowable proportion of such filth diseases as spinal meningitis, tuberculosis, and summer complaint of children is directly carried by the detestable fly. Why is he such a carrier of disease? One needs only to observe his habits and look at his hairy body under the microscope to find a ready answer. He is the filthiest of all creatures: born and reared in a manure heap, he takes wings to a privy vault, a daub of sputum, or some equally obnoxious filth, and thence directly to the dinner table or the baby's milk bottle. One cannot help but wonder if the fly is not struck with some sense of etiquette as he alights on one's bread or piece of pie, for his first duty seems to

rub the muck and mire from his legs, which he neglected to do in his mad rush to the dining room.

Look at the foot of the fly under the microscope and you will be struck with the fact that it is about the best filth gathering organ that could possibly be invented. The thick long hairs, coupled with two sticky cushions on the bottom of each foot, enable the fly to cling to the wall and make all less solid substances cling to it. With these six dusters and twelve sponges, together with a long sucking organ provided with rasp and glue, completes the fly's muck-gathering equipment. And the horrible fact about the fly is that none of this apparatus is cleaned after a visit to the privy vault, until the fly alights on your choice morsel of food.

The house fly (sometimes called the typhoid fly) has no teeth nor fangs nor sting, yet death follows in his path. He is the vilest of all that is vile,—the filthiest of all that is filthy. If we have flies in our communities, it simply means that either I or my neighbor or both of us have filthy yards. I can clean my yard until it is no habitat for flies, but it will avail me little if my neighbor breeds them on his premises. No city ordinance can keep my neighbor's flies at home! What can we do?

The Pageant

THE ORGANIZATION OF THE FIRST RELIEF SOCIETY AND THE WHEEL OF PROGRESS

Wednesday evening, April 4, the General Board entertained the stake officers and their friends with a pageant entitled, "The Organization of the First Relief Society and the Wheel of Progress," at the Salt Lake Assembly Hall.

The entertainment was presented by the Ensign stake. The opening exercises consisted of the singing of "We thank thee, O God, for a prophet" by the congregation, the invocation offered by counselor Susan W. Williams, and the speech of welcome made by President Elsie B. Alder, of the Ensign stake.

Each division of the pageant was put into the hands of a director who worked under the supervision of Mrs. Nettie Maeser McAllister, director of the pageant.

The reading of well selected scriptural texts by Harold Hoar and George Nelson, representing, respectively, an ancient and modern prophet was singularly effective, as was the music under the direction of Stella P. Foote and Louise W. Davis.

The opening exercises created a fitting atmosphere for the presentation of the prologue. The prologue consisted of two parts, a Tableau of Woman and the First Relief Society Organization.

On a platform near the organ in the Assembly Hall, placed at such advantage that all in the house might see her, stood Woman at a closed gate. Faith, Hope and Charity attended her, but these did not release her. Finally Organization appeared—the bands were snapped—and liberated Woman stood forth.

The second part of the prologue consisted of the staging of the First Relief Society. Eigtheen women and three men, dressed in the quaint costumes of the period, made up the picture representing the Fisrt Relief Society organization. In this group were seen the Prophet Josph Smi h, Elder John Taylor, Elder Willard Richards; the first president, Emma Hale Smith; her first counselor, Sarah M. Cleveland; her second counselor, Elizabeth Ann Whitney, and fifteen charter members.

Then came a tableau of the five past presidents of the organization, introduced in the order of their time of service, by the Prophet Joseph Smith, which placed before the audience Emma Hale Smith, Eliza R. Snow, Zina D. Young, Bathsheba W. Smith, and Emmeline B. Wells.

This was followed by the pageant proper, "Wheel of Progress." Mother Earth and Father Time bemoan the past and present condition of their children in the world and feel that naught save destruction is ahead of them unless help comes from some source. To symbolize this condition, Mother Earth sits with her hands upon a broken wheel with many missing spokes.

Social service appears and tells her that she has the spokes within her keeping that will repair the broken wheel. She then introduces her ministers: Health, Employment, Education, Recreation, Spirituality and Organization who, each in turn, explain their mission to the world.

Mrs. Mary L. Willis as Mother Earth, and May Bell Thurman Davis, as Social Service, pleased the audience with the clearness and beauty of the tone of their voices None of their choice sentences were lost through poor enunciation.

The finale was particularly gratifying in that it brought before the audience President Clarissa Smith Williams, who was presented with a beautiful bouquet of roses, and Mrs. Nettie Maeser McAllister, who likewise was presented with flowers, and who deserves much credit for her part, both in the authorship and in the directing of the pageant

Two features of the pageant are deserving special attention: First, the co-operation that was had from all the wards of the Ensign stake, making this splendid living, moving picture possible; secondly, the use of the Relief Society women in the main to form the pageant. We are all accustomed to young girls being used for drama and pageantry, but in this instance, we have a most effective piece of work done by women, generally speaking, who are either approaching, in, or past, middle life.

Notes from the Field

Amy Brown Lyman

Panguitch Stake

The accompanying picture is the Henrieville Relief Society of the Panguitch stake. The Relief Society at Henrieville is one of the progressive wards of this stake. Twenty-three members are enrolled and nearly all the women are active in the association. The society has endeavored to give assistance where there has been sickness or need. Meetings have been held regularly and the women have expressed themselves as enjoying and receiving a great benefit from the lesson work. This society has twenty subscribers to the *Magazine*.

HENRIEVILLE RELIEF SOCIETY

Benson Stake

A pageant, entitled "A Century of Womanhood," was presented by the Relief Society of the Benson stake at Richmond on the Seventeenth of March. About one hundred fifty people took part in the affair, and the Relief Society received many congratulations on this interesting production. After the pageant, the evening was spent in dancing.

Every ward in the Benson stake has a Relief Society glee club. The purpose of organizing these glee clubs is to give variety to the meetings, and to cultivate the musical talent of the women. Besides being asked to sing once a month in the Relief Society meeting, they also appear on the programs of various meetings and functions in the wards.

Gunnison Stake

On May 6, 1923, the Gunnison stake, which is a division of the South Sanpete stake, was organized. Ida Swalberg was sustained as president of the Relief Societies of this new stake.

Australian Mission

The president of the Australian mission, Don C. Rushton, in a letter to headquarters, reports that two Relief Societies have been organized in this mission, one at Adelaide, South Australia, with Ellen Watson as president, and another at Hobart, Tasmania, with Julia May Nash as president. President Rushton reports that the mission is progressing satisfactorily, and that the mission, last year, made a great number of friends and converts. Two chapels were built, which speaks well of the growth of the Church in this remote country.

Northwestern States Mission

Mrs. Marie Young, president of the Relief Societies of the Northwestern States mission, reports that her mission is in good condition. The membership of the Relief Society has increased greatly during the last year. The various branches are endeavoring to help alleviate the condition of those in need. They have spent a considerable amount of money caring for those in distress. The funds are usually raised by fairs, parties, and dinners, which are always well patronized. The attendance is good, considering the difficulty the women have in meeting together, for the Saints, even in the larger cities, are somewhat scattered, making it difficult for them to attend the various meetings.

The twentieth anniversary of the Portland Relief Society, which was organized January 18, 1903, by President Nephi Pratt, with only six members, was fittingly celebrated January 18, 1923. Two of the original members, Petrine Westergard and Ida Becker, were present at this anniversary meeting and they both gave interesting talks, reminiscent of the first meetings held by the society. Two pioneer women of Utah, Elizabeth Remington and Rebecca Warren, were also present and spoke of their experiences in Relief Society work in the early days in Utah. Musical numbers also formed part of the program, after which refreshments were served.

Morgan Stake

The Morgan stake Relief Society held its annual conference, Saturday, April 21, 1923, at the stake house. The morning session was divided into two sections, one for the visiting teachers, and the other for the class leaders. In the afternoon, a joint session was held and various phases of Relief Society work were discussed. Special musical numbers were given.

Armenian Mission

A letter has been received from J. W. Booth, who is located in Aleppo, Syria, doing missionary work. He reports that a Relief Society was organized on October 18, 1922, at Aleppo, with about thirty members. It has now grown to a membership of over fifty. The first set of officers, who were fulfilling a temporary appointment, served until March 17, 1923. On this date, a very pleasant afternoon and evening were enjoyed by about one hundred fifty Saints and visitors. A fitting program

OFFICERS OF RELIEF SOCIETY OF ALEPPO, SYRIA

was carried out, which was followed by an enjoyable social. The following Sunday, the officers were honorably released and new officers were sustained, to take the responsibility for another short period. By changing officers occasionally, it gives more women experience in leadership. A picture of the first set of officers is printed herewith. They are, reading from left to

right: Lucy Junguzian, president; Osanna Hindoian, first counselor; Yeranik Gedikian, second counselor; J. W. Booth, (acted as treasurer); Elsia Uzunian, secretary. The present officers are now active in their work, and are enjoying their activity in the Relief Society. In his letter, Brother Booth states that although the women in Aleppo still, in their habits and customs, resemble the characters of the women of the Bible, they are bound to the women of Zion by their faith in the restored gospel.

Ensign Stake

A conjoint conference of the Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association of the Ensign stake was held in the Assembly Hall, March 10, 1923. Three sessions were held, in the morning, afternoon, and evening. The morning session was conducted by the Primary Association, and President Nellie B. Whitney presided. The aims and purposes of the Primary Association were discussed by various speakers, and a number of Primary children took part on the program. The afternoon session was conducted by President Elise B. Alder of the Relief Society. The afternoon program was prepared by the Relief Society and the various speakers emphasized the need of the auxiliary organizations cooperating so that they would be an aid and benefit to each other. The evening meeting was presided over by Lydia W. McKendrick, president of the Y. L. M. I. A. of the stake. The work of the Mutual Improvement Association was reviewed and the opportunities and advantages that this organization offers to the young Latter-day Saint woman in preparing her for her responsibilities, was emphasized. George H. Wallace of the presidency of the stake, attended all three meetings and he commended the organizations on the spirit of love, unity, and cooperation that exists.

In connection with this movement to have the auxiliaries more united in their efforts, and more familiar with one another's groups, a social was given, Wednesday evening, February 21, by the Relief Society of the Ensign stake at the home of Mr. and Mrs. Joseph Nelson. The Mutual and Primary boards and their escorts, and a few specially invited members of the Priesthood, were guests. An interesting program was rendered and delicious refreshments were served.

Oneida Stake

A Relief Society has been effected at the Utah Power and Light Company's plant, which is located in Bear River canyon, seventeen miles northeast of Preston. The organization was named Oneida ,and will be under the supervision of the bishop of the Riverdale ward. There are eight members enrolled, all of whom are wives of the company's employees. Much inter-

est is being shown by the women of this branch and they are meeting regularly and following the lesson work.

Beaver Stake.

A report received at headquarters of the Beaver stake Relief Society shows that this stake is in good condition and is active in all of the various phases of Relief Society. Special effort has been made to increase the average attendance at the regular meetings. The teachers' work has been emphasized and the stake board has endeavored to help the teachers prepare the assigned topics. Subject matter on the teachers' topics has been presented at the monthly Union meetings. Scriptural reading has been an important part of the year's work. The standard Church works have been studied and in the testimony meetings many of the members have commented on the texts read during the month. During the year 1922 nearly ten thousand chapters of scriptural readings were reported at roll call throughout the stake. The Beaver East and West ward Relief Societies recently gave a social in honor of a district school teacher, a non-member of the Church, who has donated two hundred dollars to the charity fund of these two wards in the last two years. During the year a Relief Society was organized at Reed, Utah. Although some of the families live several miles away in the locality, the district teachers have made regular visits to the homes.

IN MEMORIAM

St. George Stake

Mrs. Rosella J. Spilsbury, who since 1900 has been the president of the Relief Society of Toquerville ward, died on December 10, 1922, in Salt Lake City. Mrs. Spilsbury was born at Cedar City, October 22, 1856, and has spent her entire life working for the development of the state and the advancement of the Church. Her experiences in the early days in Utah were both interesting and unique. She learned all the arts of the Dixie pioneer—to card and spin, to pick cotton, to weave cloth for her apparel, and to knit and sew. She also learned telegraphy and was one of the first telegraph operators in southern Utah. She also had musical ability, and was one of the favorite singers in her community. She will be greatly missed by her husband and children, who survive her, and by the entire community, for she had won a place in the hearts of all her associates. She will be remembered as a true friend and her example as a faithful member of the Church will have a continued influence on her great host of friends.

Maricopa Stake

On May 13, 1923, Sarah B. Macdonald passed away in her home in Mesa, after a lingering illness. Mrs. Macdonald was

counselor on the Maricopa stake Relief Society board. She was called to this position in 1914, and she served faithfully in this capacity until the time of her illness and death. She was the mother of eleven children, all of whom, with her husband, Wallace A. Macdonald, survive her. Many expressions of love and esteem were extended to the family. A host of friends from near and far attended the funeral services to pay their last respects to their faithful and true friend. The Relief Society stake board members attended in a group, all dressed in white, and assisted with the services. President Mamie Clark was one of the speakers and paid tribute to the many exceptional qualities possessed by Mrs. Macdonald as a wife, mother, and Church and community worker.

NOTES

Letters for Expectant Mothers

The Bureau of Child Hygiene of the Utah State Board of Health has a set of letters which will be mailed upon request to any expectant mother in the state. There are nine letters in the complete set, and they will be sent, one a month, to the women interested. Each letter contains valuable information and instructions to expectant mothers on their care and on the preparations they should make for confinement and care of the infant.

Nurse Aids Class Begins in August

A new class of Relief Society Nurse Aids will be admitted to the L. D. S. Hospital in August. There is still place for a few girls who are interested in this one-year nurse training course. The course is open to women between the ages of 18 and 35, who have had an eighth grade education or its equivalent. A physical examination and a recommendation from the ward Relief Society president must accompany the application. An application blank will be mailed upon request, together with a circular giving full information and instructions. Address all inquiries to Amy Brown Lyman, 28 Bishop's Building, Salt Lake City.

Nurse Aids Uniforms For Sale

Four nurse dresses and twelve aprons and bibs, size 38 inches bust measure, made for a girl five feet, four inches tall, can be purchased from Mrs. H. O. Post, of St. David, Arizona. The uniforms are nicely made and will be sold at a reduced price —$1.50 each, postpaid, for the gingham dresses, and $15 for the twelve aprons and bibs, postpaid. Any one planning to take the Relief Society Nurse Aids Course who has not yet made her uniforms, might find it to her advantage to communicate with Mrs. Post.

Guide Lessons for September

LESSON I

Theology and Testimony

(First Week in September)

EXALTATION

1. *The Exaltation of Place in the Universe.*

Theologically man and woman stand at the head of the intelligences of this planet. By divine fiat they are in dominion. (Pearl of Great Price, Book of Moses, Chapter 2). But their dominion extends beyond this earth; it reaches out into the universe. The mind of man is greater than all the stars, for it can contemplate them, and they cannot contemplate it. Planets may come and go, worlds may be born and die, but the mentality of man is indestructible. The whole material universe has not the possibilites, wrapped up in it, that is possessed by one human soul, for it can learn and love and grow forever; it can give and increase by giving; thought and love, mercy and justice, all increase by being given. Suns become exhausted through the expenditure of light, but the longer the mind sheds light the brighter it becomes.

We must part company with the learned Greek Sophocles who said, "Man is but breath and shadow, nothing more," and enjoy Shakespeare who exclaims, through Hamlet, "What a piece of work is man! How noble in reason! in action, how like an angel! in apprehension, how like a God!" We cannot believe with Emerson that Man is a God in ruins, because of our acceptance of the revealed truth that man is a God in the making. This marvelous truth, coming to us through President Lorenzo Snow has become a Latter-day Saint aphorism, "What man is, God once was; what God is man may become." Man's prospective place in the universe is more than that of a contemplator of worlds, it is that of a creator of worlds. On one occasion, President Lorenzo Snow, visiting the kindergarten department of the Brigham Young University where the children were moulding in clay, took one of the mud balls from a child and holding it up said, "Children make these toy worlds now, some day they will make worlds like the one on which we live."

2. *Man's Exaltation in Ancestry.*

We set aside as an unproved theory the alleged ape-ancestry of man, and hold fast to the divine declaration that our first ancestors were the direct offspring of the Gods. "So the Gods went down

to organize man in their own image, in the image of the Gods to form they him, male and female to form they them." (Pearl of Great Price, Book of Abraham, 4:27.)

For the genealogy of the human family from Christ to Adam See Luke 3:23-38. There we find that Adam was the son of God.

The appreciation of a high ancestral exaltation forms a foundation for faith in our possibilities, and inspires an ambition towards an ideality that reaches beyond mortality. Naturally the knowledge of noble ancestry produces a self-respect that will not degenerate into self-conceit.

3. *The Exaltation of Increase.*

In the power to beget beings in the form and image of God is an exaltation near to that of creatorship. That parenthood which rises above mere physical progenitorship is one of the highest forms of exaltation for both the now and the hereafter. It is a glory of intelligences; it is founded on soul affinity, yearning for offspring and the approval of the Lord.

In the exaltation of increase, attitude is fundamental. The desire for offspring is mental parenthood. There is real motherhood and genuine fatherhood in the yearning for children. The foster-parenthood of people who are denied direct progenitorship is so sublime that it may well be the foundation of high exaltation.

In the economy of the spiritual universe no noble desire ever goes unrewarded. Desire for posterity is one of the characteristics of noble spirits.

Among the seven great desires of Abraham was the desire for posterity, (see Pearl of Great Price, Book of Abraham 1:2). One of the three great promises made to this "Friend of God" this "Father of the faithful" was the promise of endless increase. (Pearl of Great Price, Book of Abraham 2:9.)

4. *Exaltation and Ordinances.*

Ordinances are performed as a part of the process of exaltation. They are expressive of order and the sharing of responsibility. A church without ordinances would be like a state without oaths of office, or business without formal contracts. Unless the words of Jesus are false, we must believe that the rejection of an ordinance is a bar to entrance into his Father's Kingdom. (See John 3:5.) Jesus performed the ordinance of ordaining apostles. (See Mark 3:14; John 15:16.) The whole career of the Savior indicates that he wasted neither time nor effort in doing the non-essential.

The sealing ordinance is made one of the prerequisites to the highest exaltation in the world to come. Rejecting this ordinance

men and women cannot reach the destiny for which they were "added upon" or given the privilege of earth life. (Doc. and Cov. 132:19-20.)

5. *Exaltation and Service.*

Our interest in God comes from a desire to express gratitude for superhuman help already received and our expectation of help yet to be given. Take away the idea of helpfulness, or service, and our conception of Deity as an object of worship is gone. Our Father in heaven has become what he is to us through his unselfish service to us. God has advanced to exaltation above all because he had done more than all for all.

Jesus was working out something more than salvation while on earth. He evidently was on a mission of winning the souls of men through service. He already had a place in the Godhead, and possessed the intelligence necessary to the keeping of that position. He had the glory of individual intelligence and was working for the glory of intelligences. He said, "If I am lifted up from the earth I will draw all men unto me," and thus he would have the glory of not only his own intelligence but the glory of the recognition of other intelligences as their Savior-God.

There can be no selfishness in a life that gives more than it gets even though it gets much.

One who can meritoriosuly wear the badge on which is the sentence, "I serve," cannot fail of exaltation to the full limit of his righteous desires.

QUESTIONS AND PROBLEMS

1. Wherein is man exalted above all the physical universe?
2. Why is a single soul of more importance than a whole system of uninhabited worlds?
3. Show that ancestral exaltation must be supplemented by individual effort to be of much value hereafter.
4. What desires must be behind the exaltation of increase to make it joy-giving and lasting?
5. Distinguish between self-respect and self-conceit.
6. What were the seven great desires of Abraham?
7. Mention the three great blessings promised by the Lord to the "Father of the Faithful."
8. What exaltation is impossible without the sealing ordinances?
9. Discuss the proposition: Ordinances alone cannot guarantee permanent exaltation.
10. Discuss: There are no loafers in Heaven.
11. Discuss. God exalts no one arbitrarially.
12. Describe progressive exaltation as presented by President Joseph F. Smith in *Gospel Doctrine*, pp. 85-86.

LESSON II

Work and Business

(Second Week in September)

LESSON III

Literature

(Third Week in September)

JAMES FENIMORE COOPER

JAMES FENIMORE COOPER

One of the first writers of fiction in America was Charles Brockden Brown. He followed the fashion of fiction then in vogue in England. Ghost stories and tales, making use of supernatural material, were in style. During his time and prior to it, poets of America were languishing for the mother country. It did not occur to them that the Hudson River was as worthy the poet as the Thames or the Avon, or that the birds that caroled in the interminable forests of America made as sweet music as the blackbird, the sky lark and the nightingale of England.

We had to wait until the time of James Fenimore Cooper for a break from the old world. Cooper gives us the life of the pioneer, in the eastern part of our country. He was born in New Jersey in the year 1789. His father was of English extraction and his mother Swedish in descent. Cooperstown, on Ostego lake, a very beautiful estate, was acquired by his father, William Cooper, for their home. This region was so primitive in its nature that the wild beast and the Indian were as yet its inhabitants. Soon the log house, their first dwelling, gave way to a rather ambitious mansion, and in time Mr. Cooper went to congress.

All of his son's later experiences in the city, at Yale university, and in other places foreign to rural life, did not obliterate

the impressions that nature, in all its primitiveness and grandeur, had made upon his mind. He was dismissed from Yale, not because of any very serious escapades, but because he loved the out-door life very much better than class room exercises. His dismissal from Yale caused him to go on shipboard, as a sailor before the mast. There was no naval academy at that time, so that he had to take his training upon the ship. He visited London and Gibraltar, and on his return received a midshipman's commission.

He gave up the sea at the time of his marriage, as his wife greatly preferred that he should spend his life with her in the country, to going to sea. An odd accident changed the whole course of his life. One day, while reading a dull piece of fiction, he remarked to his wife that he believed he could write a better story than that. She dared him to try, and as a result he wrote a tale of English life entitled, "Precaution," which was very stupid for the reason that Cooper knew nothing of high life in England. He might have given up writing altogether had it not been intimated to him that he was very unpatriotic to choose an English theme for his first novel. This suggestion led to a second venture, which was successful. The revolution was a matter of interest to him, and so he chose Westchester county as his scene. He had heard John Jay tell the story of a spy who had served the American government most fearlessly and unselfishly. From this story he created the character of Harvey Birch, and thereby added a great character to the world's fiction. "A character," says Mr. Trent, "appealing profoundly to the general taste of the period for pathos and romantic contrasts." Mr. Pancost says of *The Spy* "that its publication was almost as memorable an event in our literary history as the publication of Irving's *Knickerbocker History of New York*." In a sense *The Spy* is a historical novel. The fact that it is Washington and no other with whom Harvey Birch has his memorable interview, undoubtedly adds to the charm and power of the book. Nevertheless, Cooper's knowledge of the type of man he was describing and the scenes in which the story was laid, had very much to do with it.

A position as a man of letters was now won for Mr. Cooper. Before the year was over, he was known favorably in both England and France. His next venture was *The Pioneers*, in which he described scenes familiar in his boyhood. Another venture was *The Pilot*. He had read Scott's *Pirate* and declared that it was written by a landsman, so he determined to write a sea tale that would reflect his first-hand experience of the sea. Long Tom Coffin and the pilot himself, and Paul Jones would alone have made the story noted, but to these was added the life of the sea, and in it Cooper did something that no other writer had really tried to do, thus giving America the distinction of creating real

sea fiction. This year chances to be the centenary of the publication of both *The Pioneers* and *The Pilot.*

After Cooper's success with *The Pilot* which had made him something of a lion in New York, he turned again to the battle-ground of the Revolution and wrote *Lionel Lincoln, or the Leaguer of Boston.* This book has all the accuracy of detail characteristic of the modern realistic novel. In February, 1826 Cooper gave to the world the best of all of his works of fiction, *The Last of the Mohicans.* As a story of thrilling adventure, it is worthy of high praise. Yet, this is only one of its favorable points, for to employ the words of a well-known critic, "It is full of the poetry of the forest, embodied in the great hunter, Hawkeye."

Cooper's fame was now at its height, and he could afford to visit Europe. From June, 1826, to November, 1833, he moved from country to country, the recipient of many courtesies which he did not receive in a very gracious fashion. Mr. Trent says, "He was too typical a democrat to make a favorable impression everywhere. He fancied that his success as a writer made it necessary to lecture to both the old world and the new on their particular weaknesses. Because of this fact, he grew to be very unpopular."

The time in which Cooper lived was not as distinct from our own time as one might think at first hand. Europe half feared and wholly misunderstood America during that period. Ignorant and prejudiced travelers were doing their best to make relations still more strained, very much in the fashion that they are doing it today. Cooper's frequent flings, both at his own country and Great Britian,, only succeeded in making him enemies in both countries.

During these years of unfortunate controversy, Cooper wrote some of the best and some of the worst of his novels. The famous *Leatherstocking Tales* give us Cooper's best pictures of the life he sought to portray. These books, *The Deer Slayer,* 1841; *The Last of the Mohicans,* 1826; *The Pathfinder,* 1840; *The Pioneers,* 1823; and *The Prairie,* 1827, to name them in the order in which they should be read, are Cooper's greatest contributions to literature. In this series of novels, he has given us Natty Bumpo, or Leather-stocking, at five successive stages of his life. "We find him on his first warpath, humble and as one who had not been proved; we see him in the fulness of his marvelous skill and sagacity, and we see him finally when age has come upon him, his friends dead, his very dog feeble and toothless, his famous rifle, Kildeer, out of date and ready, like its owner, to be laid aside. To thus show the life and development of a single character in five successive novels is a memorable achievement and the success with which this has been accomplished is one of Cooper's highest claims to distinction."

Leatherstocking has rightfully taken his place in American literature as one of its greatest and most original characters in fiction. Letherstocking appeals to us partly for himself and partly, like all great characters in fiction, because he is a type of the persons making up the particular civilization that the novelist is striving to paint. Shakespeare's *Hamlet,* Dicken's *Betsy Trotwood*, and Scott's *Marmion* are all great because they interest, first for themselves, and secondly, because they are typical of groups. Leatherstocking is ours. He passed his early life apart from civilization, always keeping in front of the wave of settlement. His life is connected with the subduing of the west. In *The Deer Slayer* he begins his career on Ostego lake, a very wild country. In *The Pioneers,* whose time is some sirty years later, the country about the lake had been taken up by settlers, so that the old hunter retreats complaining that he is forced out by the clearings. At length, in *The Prairie,* which carries us to 1803, a period just after the Louisiana Purchase, we are shown the train of settlers pushing past the forest land into the plains of the far west. In the advance of civilization, Leatherstocking is not a settler, but a pioneer. He is trying to get away from civilization, and chafes because the settler is always close upon his heels.

No small meed of credit is due Cooper that while other novelists had suggested the life of the sailor in such stories as *Robinson Crusoe,* and *Roderick Dandon,* by Tobias Smollett, and Scott in *The Pirate,* yet he is the first writer of genuine sea tales.

In the Leatherstocking stories, Cooper is the novelist of the great stretches of wood and timberland of the waste, and in *The Pilot,* he is the novelist of the sea in all of its wide expanse. He has created some characters that endure, and literary critics are not slow to admit that Harvey Birch, Pathfinder, or Long Tom Coffin stand worthily beside such characters as Adam Bede and Geanie Deans. He was not a master of plot. His plots are not well constructed, and they are very often improbable, but his place as a writer of fiction does not depend on his faults. There is, in his stirring tales of adventure, "dash and vigor," and some of his great dramatic scenes have not often been surpassed. Scenes that have been greatly admired are the wreck of the Ariel in *The Pilot,* the defense of the cave in the *Last of the Mohicans,* and the discovery of the body of Asa in *The Prairie.* Readers of modern fiction will undoubtedly complain that his movement is slow and the material padded. That is the usual complaint of the modern reader when turning to writers of fiction of a hundred years ago. Perhaps it is not entire justice to make these older authors responsible for this fault; rather, we should credit the more modern school with its elimination.

In conclusion, it is rather pleasant to contemplate that while

Cooper did not recover his popularity during his life time, public animosity decreased to such an extent that in 1851, it was possible to hold a successful memorial meeting in the city of New York, at which William Cullen Bryant delivered an appreciative address, Mr. Cooper having passed away on September 14, 1851.

Questions and Problems

1. Why might the writing of Cooper make large appeal to the people of the western part of the United States?
2. What would eventually become of the pioneer in our life if the artist did not preserve him? Suggest some other form of art as well as fiction that would tend to preserve the pioneer.
3. Do you know of any novels, since the writing of Scott's *Pirate* and Cooper's *Pilot,* that describe sea life?
4. Are tales of adventure as popular today as material for fiction as they were one hundred years ago when Cooper wrote his best novels? If not, how do you account for the change in the taste of people?
5. Through access to books containing selections from American writers, such as Page, and other compilers, or what is better, actual contact with the novel itself, select the account of the wreck of the*Ariel* in *The Pilot,* or the defense of the cave in *The last of the Mohicans,* and read it to the class.
6. Which five novels comprise the Leatherstocking series?
7. Who wrote Adam Bede?

LESSON IV

Social Service

(Fourth Week in September)

Marriage and its Adjustments (Continued)

Adjustment does not imply perfection. The normal human being has imperfections. He is inaccurate in his thinking, clumsy in his conduct, and he is always subject to temptation. But, in general, he is good, sympathetic, and adheres to the fundamental standards of righteousness. A woman must not expect perfection in her husband, neither must the husband expect it in his wife. A perfect companion we might well imagine would contribute more discomfort than happiness to our lives.

"Perfect people too," says Jordan, "would be awfully tiresome to live with, their stained glass view of things would seem a constant sermon without intermission, a continuous moral snob of superiority to our self-respect."—Wm. G. Jordan: *Little Problems of Married Life,* pp. 11-12.

The home is a school; it educates men and women to better living, but it is not a reform school. A woman who marries a

man to reform him may be disappointed. In fact, marriage would soon fail if the home were so regarded. The home is a place to live and to live happily.

Frank Crane gives good practical advice. He writes:

"Remember, your husband is human. If you are to continue loving him you must love him for what he is, not for what he is going to be, or might be, or ought to be. Remember, your wife is not an angel, a divine waif, some superhuman creature of impossible goodness and sweetness, but

'A spirit, yet a woman, too;
A creature not too bright or good
For human nature's daily food!'

—Frank Crane: *American Magazine,* Nov., 1921, "Twenty Rules for a Happy Marriage."

SACRIFICE AND COMMON INTERESTS

When young people are married they must not expect to obtain all the joys of the new life without making some sacrifices. There are many liberties and privileges which single people enjoy but which, if practiced by married people, would destroy the unity of the home. This does not mean that the husband may not enjoy a rabbit hunt without his wife or the wife an afternoon party without her husband. Congeniality in their relations requires that they respect each other's social interests. Married life adds happiness to both husband and wife, but only in so far as each contributes his share and makes only reasonable demands. The husband and wife have now become one.

True love "is the resolute purpose in each to seek the good, or rather, to seek a common good which can be attained only through a common life involving mutual self-sacrifice. * * * It is the formulation of a small kingdom of ends in which each treats the other as ends, never as means only; in which each is both sovereign and subject."—Dewey & Tuft: *Ethics,* p. 580.

WHAT ADJUSTMENT IMPLIES

In this matter of making adjustments during the early years of married life care should be taken not to sacrifice individuality. True adjustment is mutual adjustment. It frequently happens that one or the other member of the union dominates in every respect to the extent that the weaker or less aggressive personality becomes a mere creation of circumstances. The fact that the man is head of the family does not imply that a woman may not have the right to live her own life.

Again Frank Crane writes: "There are three ways of looking at a woman. You can look up and call her (with more or less mental reservation) an angel, divine and etherial. * * * It is usually temporary and easily slumps into contempt, jealously, and all kinds of morbidities, for it is in itself untrue and morbid.

"Secondly, you can look down on her. You can play the autocrat. You can emphasize your lordship and mastery. And no one but a petty soul could possibly enjoy doing this.

"Thirdly, you can look her level in the eye, as your equal, your pal, your friend and companion."

Proper adjustment is thus a union which respects the personality, the rights, the qualifications of each other. It is team work where each lessens the burden of the other by keeping up his own end, pulling his part of the load. It is a cooperation in which each contributes his best effort, his peculiar power unrestricted by the dominating influence of the other.

In short, proper adjustment is one of love, a union in spirit, in purpose, one which grows in mutual understanding as to rights, privileges, powers and obligations. It leaves a man as a man, and woman as a woman, to live as individuals, a full and complete life.

"The happiest marriages," says Jordan, "are those where there is perfect unity and identity of view in the great essentials; perfect freedom in non-essentials, and perfect harmony even in difference of view."—Wm. G. Jordan, *Little Problems of Married Life,* page 25.

This means, of course, that they stand as solid as a rock foundation in matters of loyalty and devotion to each other, their children and their home. They are united in matters of religion and in their larger social aims and interests; but in such matters as books, pictures, plays, places and persons, each respects the taste and personal interest of the other.

Questions

1. Give reasons to show that it is neither reasonable nor desirable to expect perfection in one's life companion.
2. Show that although marriage is a school, it must not be regarded as a reform school.
3. What evidence can you produce to show that a woman who cannot reform a man before marriage cannot do it after marriage?
4. Can you justify Frank Crane when he says "you must love him (husband) for what he is, not for what he is going to be, or might be, or ought to be?
5. What sacrifice does marriage require of the individual?
6. What common interest does marriage develop in return for self-sacrifice which the individuals make?
7. What individual rights should marriage always respect?
8. Explain the meaning of Jordan's statement that there should be "perfect unity and identity of view on the great essentials, perfect freedom in non-essentials, and perfect harmony even in a difference of view."

TEACHERS' TOPIC FOR AUGUST

Through a mistake the teachers' topic for July was printed in both the May and June issues of the *Magazine*. The insertion of two topics in the July issue, will, we believe, guard against inconvenience to the associations.

The Prohibition Law and the Word of Wisdom

I. Some public officials believe that the majority of the citizens violate the prohibition law by making home-brew for family use.

II. Many violators of this law justify their conduct on the ground that the law is interfering with their personal liberty. These persons confuse liberty with license, and jeopardize their own future and that of their children through their blindness to the consequences of their own folly.

III. The soundness of the "Word of Wisdom" has been fully demonstrated by scientific investigation. Anyone who would, now-a-days, seek to demonstrate his freedom by committing suicide, would be declared insane. Yet this is only a more striking example of the principle upon which the devotees of so-called liberty act, when they wilfully violate the prohibition law. The wise citizen sees in the law a means of protecting the weak and the immature against temptation. He not only obeys the law but also lends the full strength of his influence in enforcement. He regards it as no more of a restraint upon his liberty than are laws punishing theft.

TEACHERS' TOPIC FOR SEPTEMBER

OBSERVANCE OF QUARANTINE REGULATIONS

Disease germs are the most fatal enemies of human life today. Quarantine rules are made to prevent, so far as possible, the destruction of human life.

The second great commandment, "Thou shall love thy neighbor as thyself" certainly forbids conduct that endangers the life of neighbors. The command, "Thou shalt not kill" is not restricted to killing with the sword or other weapons of violence. It applies equally to killing with disease germs.

It is the moral and religious duty of every one to take all precautions against contracting disease. If however, these precautions fail the duty is equally binding to prevent the spread of disease to others. Strict observance of the quarantine laws is meant to do this.

All cases of contagious and infectious disease should be reported promptly to the health officer in charge of the district, and isolation of the patient immediately established. In case of doubt as to the cause of illness, the family physician or health officer should be called without delay. Delay may mean increased suffering and possible death, not to the patient alone, but to many others.

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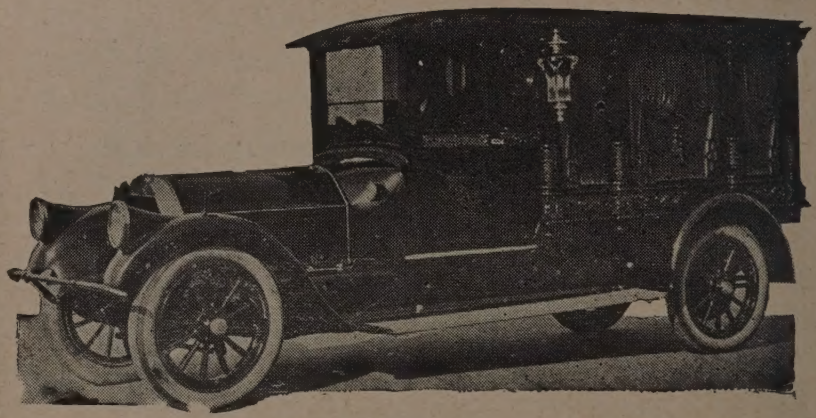

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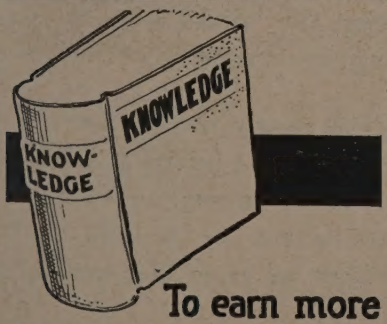

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